1: Hollis C-5 (ca. 1894-1904) 1905
FL12 Masai FL12

En-dimeton[1].

Kéjo en-dikí eajo 'l-Masaae En-dimeton.

Ten eloi en-gurai, ore *ji* nake en-nolokeri engi-arua, eiyudigi el-kiteleg ejí Ol-le-'n-dimeton.

Kolíguruai el-kiteleg enok eloyeti lemomia en-nolkor arukí en-nanyoki-ye, eiyudigi.

Enata 'ngorityok le-gilí enye, enata 'l-nolorok le-gumuye.

Ore *ye* eyuai 'n-gilí, eye eloo en-nitíkie, nalayitíto e-ngorityoki nake aigwé le-gwiliye, eíjo: 'Ente 'n-nikiki, nake; ente 'n-nikiki, ane; de en-nikiti[2] nake; de en-nikiti, ane.'

Ngorityok 'ngorityok e-'ngolí, ne'yukitoi en-nyany en-gurai kulie, nolokeri kumia nanitoo 'n-gilí enye, nagwee.

Ore *ji* nake tolye, nanyo e-ngorityoki en-gurai, nake alap le-gilata nanyíto.

Ore *ji* nilíje, nagwetoo 'l-nolorok tíkuai en nanyo en-gurai, nanitoo nolgwaan, nolokeri en-gurai nagwetoo.

Ore kiteleg le-'n-dimeton na kumia ejí ngorityoki, nanolio-

The feast called the offspring.

There is a feast known to the Masai as The offspring.

When a child is born, and the time has arrived for it to be given a name, a bullock is slaughtered which is called The(bullock) of the offspring.

A black bullock, and one without a blemish or a white or brown spot on it, is selected, and slaughtered.

The meat is then divided up between the women and men[1].

When the meat has been cooked and is nearly ready, one woman stands up and calls the others. She cries out as follows: 'The honey is ready, this is for the first time; the honey is ready, this is for the second time; the meat is ready, this is for the first time; the meat is ready, this is for the second time.'

The women of the kraal then carry milk to the child's mother, and after each has been given her share of the meat, they take their departure.

In the evening the mother carries her child to the cattle kraal, and milks the cows with the child on her back.

When she has finished, three old men and the child's father (which makes four) join her, and the child is named.

The so-called offspring bullock is always slaughtered at the door of

[1] This word is now used to translate the English Bible term, the big day or holiday.

[2] Men and women never eat their meals together.

853 naai ai-laghwuya, ogiki kutuk-
854 aji. Nanukulguri ai-kiloligai
le-'l-oltoi, ogali oii matalasa
nanuta ilo-oltoi.

857 Ore ai-kiloig le-'a-ditoitoe
858 natji tyologi inne-kuta ake y'
oloi en-gorai; kake oiilimi
natuuuya natua kitoe en matua
enaruai. Kanuruii ai-tuligani
aita ologai nayuig ai-kiloig
le-'a-ditoitoe.

Circumcision.

861 Kidoi 'l-Masae:

Ore ai-naiyan laita an-oloig
enanai en-gorai, nanaitilia
ainanuata aita ogolee o-aita.

Ore en-dibi naji Ee-lolo-
ata o-aita, aiabo ai-naiyan y'
ogata nanuruai en-gorai nuye
naiyan, nanuk en-aiabo, nelgot
ai-lowa le-'l-latuyo-nuye, naialani,
ainu nanuka 'n-aiabi.

Nayuai aiabi ilo-ogata
nanuruiabo nup-aig ti-naiu,
naiu ainu nguny te-inna, naimag
inna, ne'yaitai en-dua, natua
lag-oloilgi ologwan.

Ore te-nuna-oloilgi aitta
aba aig aitgurua 'n-gitoto ti-
naiu.

Naialuguta 'n-ditoitia ne-'l-
nuna—ai-aiua, o en-lpuo, o
ai-kuma, o ai-loligo, o en-
gerenaiu, na-aiabi ana-naiuguo,

the hut, and the skull, instead of being thrown away, is placed by the door. The tail is not separated from the hide as is usually the case: it is left on until the hide is worn out.

Now the offspring belinek is not of necessity slaughtered when the child is born; it is permissible to wait until he is big and until he is about to be circumcised. He person is circumcised, however, until this belinek has been slaughtered.

The circumcision.

The following is a Masai custom:

A Masai child cannot be circumcised until the father has observed a custom called The passing of the knife.

The man who wishes to have his eldest child circumcised brews some honey-wine, and calls his neighbours together while it is being prepared.

A hut is then built for him outside the kraal, and he stays there for four days alone. He also sleeps there, and his food is taken to him.

During these four days he may appreciate the kraal to look after his cattle when they are grazing outside.

He must don the clothes, ornaments, and weapons of a warrior—the sword, the spear, the club, and the shield, the cap made from the

The following description is given by Mr. Howard :—

A Chief, known as "H Chirawa," and a Sub-Chief, known as "H Chirawa gosi," is chosen by the Elders from the males of the Shona for each division or group of division.

A Shona kraal is completely fenced round with "tsaka." The "H Kraal" always consists in building of the kraal of the kraal. The use also consists in doing so is regarded as a great matter.

The kraal is subsequently strengthened—it must not be touched by a knife—and called by the "H Kraal."

The "Agreement," (Consultant of the incoming workers are selected prior to the ceremony. The Elders give each of them a black cloth, a knife, a large goat and some honey.

A new name is given to the outgoing Shona, and the incoming Shona are given an "ngo" name.

Immediately after the H Kraal, the "H Kraal" returns to their kraal villages, where they are welcomed by certain "H Kraal," and their kraal closed.

They then have "Rumpiro" of their own, and after that has to pass.

They are known as "H Kraal" before that has become long.

The outgoing workers also have their hair cut and return to their "Mashonaland." They may still remain Shona for as long as they please, but it is said that in the absence of any more this period will be much less.

There are therefore for a time, two groups of Shona, the senior and junior workers. Constant fights are said to take place between them.

In the Agreement between the Kraal and the Chartered Company, concluded in August, 1898, it is recorded that the Kraal asked that they might be allowed to retain control of an Kraal five square miles of land (or a point on the degree of Kraalgogo) wherein they could marry and live comfortably (free and comfortable in accordance with the customs of their ancestors. The Chartered Company in signing the Agreement, accept that, subject to the Secretary of State's approval, he agreed to the terms mentioned therein. The Agreement of 1898 contained a proviso that the Kraal tribe should not thereby be deprived of the rights conferred on it under the former Agreement in respect of the land on the slopes of Kraalgogo, wherein the comfortable cities and comfortable might be held.

The fact that there was still reserved for them around the Kraal in January, 1914, in regard the permission for a few of their workers to be allowed to reside permanently on the area, with a view to keeping it in good order. To this application the Company was not disposed to consent, and the General Agreement for other workers to be employed to ensure that the ground did not become overgrown. At the same time, he gave the opinion that it was not essential for these conditions to be held on Kraalgogo, and suggested the settlement of some place within the boundaries of the Kraal Reserve.

In 1913 a suggestion of the Company was that in consequence, and in February of that year the Native and Southern approached the Officer-in-Charge with a request that certain Christian might proceed to the reserved area at an early date. The Christian selected were the Kraalgogo, Pastor, Kraal Labourer and Kraal, each of which should, according to custom, proceed to the ceremonial ground with its Kraal and kraal to the kraal reserve and remain there separately for six months. Although the Government was bound by an Agreement to the terms of a treaty with the Kraal tribe to allow them to control the area at Kraalgogo for ceremonial purposes, it was considered that it would be very inadvisable to allow these Kraal Christian to have their harem with their wives, for the area reserved would be overcrowded for the needs of the Kraal unless the number of wives they were allowed to take was regulated, and the wives would constitute a source of

Preface.

[1] So far great very little detailed work on the social life of the Wanni has been attempted, [2] since such investigations cannot well be made through interpreters, while few, if any, Europeans speak the Wanni language sufficiently fluently to make such an investigation in that language.

Although I cannot claim any knowledge of the language of the Wanni, I have been fortunate enough to become friendly with four Wanni who speak Kikuyu fluently, and as I speak Kikuyu as well as I do English I was able to learn everything from them about their customs.

[23] These notes are of necessity brief and full of lacunæ, since I avoided asking direct leading questions, though tempted to do so, and also because they do not include [24] information unless it was obtained from or corroborated by more than one informant.

The Wanni from whom this information was obtained came from their part [25] of the Wanni Reserve which lies to the west of the Rift Escarpment, and I was not able to find out whether these customs prevailed among the whole of the Wanni group.

My two principal informants were an old woman, past child-bearing, and her married son, aged about 30. (I have unfortunately lost the pages with their names). [24] They were insistent that most of these customs have been slightly modified since [25] government control has been set up, but I have, nevertheless, written mainly in the present tense.

Part I.—Ceremonies.

[1] *Birth.*—Among the Wanni, birth takes place in the woman's own hut in her husband's village and she is attended by an old woman of her husband's family. Other women may be present, but no men. If a woman is having her first child she assumes a crouching position supported by other women, as the first child is considered more difficult to deliver; otherwise a woman giving birth to a child has upon the hut. The acting midwife cuts the cord with a special instrument[1] and both the woman and new-born child are washed with warm water. The placenta is buried out and chosen trees in the cattle yard, but is not buried. As soon as the child is born it is ascertained in order that an animal may be killed to supply blood for the mother to drink. If the child is a boy the blood is obtained from a young bull, and if a girl, from a young heifer. (For method of procuring blood see Para (2).) From the day of birth onwards many sheep and goats are killed to supply meat and fat for the mother in order that the child may grow up strong, but these animals have no special significance, and are not sacrificial or for purification purposes.

[2] *Naming Ceremony.*—Children are not named until they are two years, and until [3] some other [illegible] follow, the child does not inherit any name from any [illegible]

[1] There is some mystery attaching to the instrument used, and I was not sure what it is.

particular relation. The naming ceremony is as follows:—When the child was two 553
about a small ram is chosen and killed by the women of the village and eaten by them (and not by any men). The child is then given a name which is chosen by the assembled women. It is usually named after some friend of the family either living or deceased, and great care is taken that the person after whom the child is named is (or was) good looking and of good character, as otherwise the child would grow up ugly and of an evil nature. This is the name used by the family and by friends, but 551
after initiation a boy is always called "Son of 'so-and-so,'" and not by his own name (except by his family). After a man is married and has named sons of his own he is called "Father of 'so-and-so.'"

Tooth Extraction.—As soon as a child of either sex has cut all its milk teeth the 304
two central lower incisors are knocked out, and this operation is repeated when the permanent teeth grow. There is no ceremony attached to this removal of the teeth, [illegible]
which is performed with a small, sharp two-edged knife. The reason given for this 310
practice is, that in the case of any illness, if the patient keeps his mouth tightly closed, [illegible]
water and gruel can be poured in through the hole so formed.

Ear Piercing.—At the age of about 5 or 6, children of both sexes have holes pierced in the cartilage round the upper part of the ear, and as soon as the boys start herding cattle and the girls start fetching water they have the holes of the ears pierced. Rare are pierced in order to perform them for carrying ornaments, and the holes are stretched to the size which the individual requires by means of a gradual increase in the size of the inserted ear-ornaments of rough wood.

Games.—All sorts of childish games are played by the children during their 524
early days, but I could not obtain any details from my informants.

Clothing.—From a very early age children are given small bits of skin as clothing, 291
and the boys have small necklets made for them.

Food.—The food of children is the same as that of grown-ups and is mentioned 247
as milk, fat, and meat, as no recipe are given.

Part II.—Initiation.

Herding.—As soon as they are considered old enough (and this depends upon the 859
number of other boys in the family available for this work), boys are sent to help herd the sheep and cattle, and they continue to do so until they are old enough to start preparing for initiation.

Sex Life.—Initiation is often delayed until some little time after puberty, and it [illegible]
is not considered in any way wrong for the boys to begin indulging sexually as soon [illegible]
as they like, provided that they observe certain restrictions. They may do as they [illegible]
like with the younger girls in the neighbouring villages, provided, of course, that they [illegible]
observe the law forbidding sexual relations with any member of their own sub-clan,

his father's home or in his own manyatta. But it seems that a ceremony is performed which releases the husband from the prohibition on eschew having sexual relations with married women.

A widow is looked after by her husband's brother, or by one of her own brothers, after they consult with her husband's brother. It appears that a woman who has had children may not marry again, though one who is childless may marry her husband's half brother, if he has one. Any children she may have after her husband's death are counted as his.

Polygamy

A man may have as many wives as he can pay for: one of Dundas's chiefs says that a rich man may have as many as 20. Actual figures show that while two wives are common, three and even six have been met with, and more than five very rarely. Each wife has her own hut in the husband's kraal, and as the first wife is the eldest of the group to join in the ceremony on the left. To each wife are allocated cattle which she holds in trust for her children.

Adultery

Adultery is not common, because the rules controlling sexual relations are wide and clear. Any of a man's age-mates (members of his own age-set) may have access to his wife, and though men of one age-set are not supposed to associate with the wives of another age-set, in practice this rule is little observed. A warrior is not supposed to have intercourse with a married woman, and a married woman may not have sexual relations with an uncircumcised boy.

Divorce

A wife cannot be divorced once she has borne a child, though a temporary separation may occur, the wife, if the husband is at fault, going to one of his age-mates, or, if she is at fault, to her father.

Adoption

In the old days, children captured in war were often adopted, and even today children of "foreigners" (those who are not Masai) may be adopted, especially by chiefs of famine. Such children become accepted as Masai. Under the term "adoption," is also included the practice of adopting children within the family, e.g., a father will adopt a child of his wife's which has been begotten by another man, and a brother who may adopt a child of one of his brothers.

Birth and Naming

Birth takes place in the mother's hut, where she is attended by a midwife, and sometimes. The women and girls of the kraal assemble, and after the child has been born they feast on an ox supplied by the father; next day another ox is killed for the men of the people of the kraal. The mother remains in her hut till she feels strong enough to go out; the husband may not enter the hut for 10 days, nor eat in it till the child can walk. Intercourse between husband and wife might be more or less the wife knows she is pregnant, and is not resumed till the child is weaned, when it is between one and two years old. (Dundas says till the time when it cuts the two middle lower teeth, upper and lower.) Twins are considered very desirable, and a boy is preferred to a girl.

The first name is given either on the fourth day after birth, when the child is taken outside to be shown the sun, or on a feast held on the 10th day, which begins with the killing and cooking of an ox. The meat is distributed to the inhabitants of the kraal, and to the evening the mother, carrying the child on her back, walks the cows. After this, the child is named in the presence of the father and mother

on

[illegible]

[illegible]

and three old men. If a boy has not previously received a name, it may have been called by the name of his father's father; but at the naming ceremony it receives a name which may be that of its father or a name not connected with any relative. People are also given nicknames referring to their physical or other peculiarities. There is much uncertainty about Nandi names, but every man has a personal name, consisting of O-, " son of," preceding his father's name; this he appears to assume after circumcision. Girls also circumcision may be referred to as Ko-, " daughter of," preceding their fathers' names. At marriage, the husband gives his wife a new name. The practice of kinonymy is a regular feature. Before the circumcision of his eldest son, a man becomes known as " the father of " his eldest son, i.e., if his son is called Sondoo, he becomes Menye Sondoo; his wife similarly becomes Ngen Sondoo, the mother of Sondoo.

The name of a dead child, woman, or warrior is not spoken again, and if the name is an ordinary word, that word is no longer used by the family. Thus, if a man called Chemosi, " the gentle one," died, on his death the word *mosi* would be replaced in his family by some such word as *pulpul*, " smooth."

Circumcision (E.marakit)

Boys' circumcision ceremonies take place at intervals of about three years, and the circumcision period is " open " for about two years. Though the operation may be performed on boys singly or in small groups, the whole number of those circumcised at the same time throughout Mumbini forms an associating group corresponding in some degree to the Kavirondo *mat* (see pp. 31 and 48). Judging by the published accounts, circumcision was a much less prolonged and ceremonious affair than among the Nandi. Before a boy can be circumcised, his father must submit to what is called *ne-ibitwate o-ete*, " the passing of the knife." After making heavy gifts, he stays alone in a small hut outside his kraal, dressed as a warrior. After four days, male elders bring him back to his kraal, where he is told to remove his warrior's clothes and become an old man. He and may then be circumcised.

Circumcision begins with the shaving and bathing of the initiate in the afternoon after his hair have been cut on or about a kilted and naked by the members and elders of the neighbourhood. On the seventh day, the boy eats a tree called at this time *o-ketim*," which the girls of his kraal carry to the door of the hut [in which the boy sleeps"], where it is planted. On the night morning the boy gets up early and sits outside to get cold, after which he is circumcised, the operation being also a Sunday. From the fourth to the seventh day he remains at home, and then goes out, dancing with elected groups at his girls, and with other groups at small kraals which he visits hung from his head. This is his occupation till he has recovered. During this time he is known as a *ngoibor* and wears the dress of a married woman, including the *i-sereta* earrings, and an *ombi-kotien* on his head. After recovery he is dressed, given weapons and warrior's clothes, and becomes *el-kamal*, " the shaved one," i.e., a junior warrior. Till his kraal company comes to manyatta, he lives at home.

Girls undergo the operation of clitoridectomy in preparation for marriage. There are no special times for this. As on or about a kilted before the operation. During the period of recovery they are known as *o-ngoibor*, and wear on their heads a small of the Nyakwai guide, *el-merisiaa*, or of grass, instead of an ostrich feather.

Age-sets

Unlike the cyclic age-sets of the Suuk division, those of the Masai are of linear type, that is, they do not work in recurring cycles and do not come into existence till they are required. Nevertheless, it is clear from the lists of Krapf (1854), Hollis (1905), and Fosbrooke (1948), as well as from the Tsavo age-sets (Hollis, 1911), that some at least of the names are fixed and recur. In 1948 the senior [illegible]

[illegible]

/TE comm./

95.

000 Names -- Male and female names. -- Meaning of the names. -- Giving names to male individuals, function, examples of names. -- Giving names to female individuals, function, examples of names.

§51 A great part of the names used today is of ancient origin. Some have earlier or an unknown root, whose perhaps an old man has known or who lives as only in tales, had a certain name, which is then given again and again to children or adults. Its meaning is not known, perhaps then here was also named after another, without anyone's knowing an explanation for the meaning and origin of the name. Other names are derived from origin, however, experiences -- physical or character traits, trees, etc., or signify history or, finally, refer to personal function to food, clothing, ornaments, and weapons. In these names, too, the attachment to the old can be recognized, since the designations from which they are formed are often no longer used today at all and also are only little known. Male and female names are known, and others are given to applicant from to both sexes. The names of sons generally well-known, older ones are also /TE/ recognized by pointing the syllable ee or ohy. When parents see the names of their children who are at a young age, they add to the male names ee, to the female ones ei, that is, ey. Deceased persons who left no descendants are not mentioned by name, but rather one says the deceased as the deceased daughter of X. There are no special names for twins. A child born with extra fingers or toes is often given the names Sechsezehi. If one sole anyone his name, he usually lacks every and the mother one standing beside him names.

(Fig) §52 Usually before a boy's upper to-been name through, but at the time of the issue, the mother chooses a name. The day of the name-giving is often -- not always -- celebrated with a festival, the ni gaad i ne hoodka, to which the married men and women among the relatives are invited and are regaled with beef and honey beer. For the festival the child's head is shaved for the first time, as is the mother's for the first time after her confinement. The hair of both is placed under the larer's sleeping place. Toward dawn a child is the

(Ant)

[illegible]

• 553 [illegible] the festive company sits down in a circle under a shade tree in the vicinity of the kraal, half of it made up of the men and the other half of women. The infant to be baptized sits on the lap of its mother, who, along with the other women, is still deliberating over the choice of a name. A neighbor suggests that they should name the boy [illegible], that is, the dust one, because he is still quite dust for his age, whereas another reminds them of the joy that the mother had when she found an ostrich egg on the steppe a few days before her delivery, and opines that they might give the little one the same appellation (from [illegible] = the egg). After the women have been chatting back and forth in this manner for a while, amid laughter, an older brother of the women (1)

> 1. That it is he who does this, and not the husband, is probably to be understood as a survival from matrimonial times, and likewise that the mother, not the father, gives the first name.

gets up and asks her what the child should now be called. She mentions the name (2) [illegible] a certain woman (3).

> 2. Elsewhere in his wanderings the owner (3) [illegible] was unable that to borrow, for the price of a head of cattle, had his freedom purchased from the slave state into which he had fallen as a result of a cattle epidemic and famine.

which the old man immediately announces to the gathering, whereupon the latter give a cheer for the "baptized" infant and cry out "[illegible] a gleiche a [illegible]" (genuine cattle and small livestock). Then the mother hangs a chain of large and small beads [illegible] around the child's [illegible] neck, which crowd the little one's neck. Now the entire company stands up and moves in single file toward the entrance of the kraal. Here in the thorny branches that are piled into the entrance on right to shut up the kraal. They are cleared aside with them,

[illegible]

[illegible] stamping steps, vibrantly, singing. It is prayed to 'Ng ai that he may let the boy become big and [illegible] make a strong warrior son of him, one who will capture much [illegible] and then in old age many men a head as large as his own to bear; then the people enter the bread where the men again apply themselves to fondling the heavy bow, while the women remain themselves with dancing, for which they sing with dulcet voices songs of praise and prayer for 'Ng ai. The success of a festival is judged by the degree that the men's intoxication and the women's gaiety reach at the end of it. Soon after the first name-giving, the second follows, at which the boy receives a name from his father, by which only the latter calls him. Many newly

C. G. Schillings photo.

Pl. IX. Dancing women.

[illegible] a small festival is also celebrated here. The most important name-giving does not take place until the child has [illegible]. On this occasion the boy receives the name that he bears as his principal name for his whole life, and, as he nears, an elder brother of the mother or,

Personennamen

951 Personennamen: Ol wuhlinga = the hunt owner; Ol ngwanja lolwik = big hunt; 'Lukuni, after a like-named man; Sululu = the one who can do everything; 'Lulinga = the one who envisions many cattle; 'Lumuhlwa, from ol muhlwa = the loudest (*Ulimwengu Ingilanga*)

An earlier name I found: Sirimia = the brave one; Mbayuja = the zealously wounded one; Sulugei = the tide one; Ol giwilgi = the joy-bringer; Ol olpuki = the terrible one from whom everyone flees; Mbeti-ol-ngoro = love-into-cry; Ba Alimilli = big spear; Sulua-e-nalaga = the ornamented one; Ungajimwaiga = the gaily clothed one; Mwerinyaga = the liver-hated one; Pilimaliga = red cloth; Kerimaliga = white and red cloth; Sakanja = the impressive one.

As a married man, the man is named (as of all) after his first-born child, as a daughter, for example, Mamja Sululu or Baba Sululu = father of Sululu, Mamja Lulinga or Baba Lulinga = father of Lulinga, but only as long as the child is living. After its death he is named to the same way after the eldest of his living children, and so on. After the death of his father and grandfather, the elder man also adopts their names.

952 The name that the boy received as a baby he bears only until he is given his principal name. In later life he bears this as well as his name received as a warrior and that of his father. Sometimes the one is more often used, sometimes the other. One must therefore have just about the whole family history of a man in order to know immediately who is meant by a name mentioned in conversation.

953 The blood ox ox (also *ox-ensengeni*, though still always very generous, with the reason that a girl and woman lives). At the age of a few months the girl is given her first name by her mother. This name-giving is celebrated in exactly the same way as was described above for that of a boy. Despite the fact that the girl can never acquire (*makera*) herself, the wording of the festival saying for a female infant is to be "baptized" is the same and in this case means may your brothers and your later husband give you much (*makera*).

[illegible]

• 553 As soon as the girl can walk she is given a second name, and, to be sure, by her father. For this a festival just like the preceding one is celebrated in some regions, in others a similar one, to which only the close women of the local tribe part. On this occasion the girl she beside her mother or, if the latter is expecting a child, beside another wife of her father. Only the father calls the girl by this name: all other people and even the mother call her by the first one, which thereafter remains her principal name. More rarely one finds the custom that the girl receives yet a third name during childhood. Where it exists, the mother, as well as the relatives and friends of the girl calls her by the first name, the father by the second one, and casual acquaintances and strangers by the third one. This third name-giving is also celebrated by means of a little festival.

The girl receives the fourth name, as a wife, from her husband immediately after her marriage. Only he calls her by it, or in place of it she simply "my wife," cf. Agwagwani 40, whereas other people designate her as before or as the wife of X. After the birth of her first child the woman is named after it, for example, Ngwa Sesilia = mother of Sesilia. If the child dies, the mother is again named as she was before its birth. In later life she is always named after her oldest living child or simply Baba, that is, old one.

551 The author found as five names of girls: Letsevenge (from cf. evenge = the heaven, sweet potato): Letinge = the one who can walk well: Gwea, this is what one calls the sweeping of lips when drinking milk to express its nastiness: Lilodi, after a like-named tree: Lwedzi, after the noise of a plum-like fruit: Ewgwa = Ewanta Swali Sedgwel, from the word ekgwel = the stick: Kidjelo = the stubble over Sadinge, a word whose meaning is unknown.

/ny/ Second names for girls are: Wendi, contraction of nyenye ni = my mother: Mi gwini ni = my darling: Lenyinge = the light-skinned one, whose skin has the color of dark coffee with milk: Sedgwini = Sedgwel = the curly one: Dainen, after a like-named tree: Cevenge, named after a cave. Of unknown meanings: Sabina.